WESTERN RECORDER.

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Review.

CHRISTIANITY A DISTINCT RELIGION: *A Sermon preached at the Dedication of the Church in Hanover-street, Boston, March 1st, 1826: By M. Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover.* (CONCLUDED.)

Though we have already protracted our remarks to an unusual length, we cannot resist the temptation which the sermon affords us, of insisting, in the most pointed terms, on the truth and importance of the great doctrines which it inculcates. The argument we know is not a new one; but to the unprejudiced mind, it must surely prove conclusive and irresistible. Nor does it require any great strength of intellect to understand the nature of this argument. The scriptures themselves are made to speak directly to the point, in all their precision and unpretending simplicity. They require the followers of the Lord Jesus Christ to give him the homage of *supreme* affection; to love him more than father or mother, or houses or lands; to be ready to lay down their lives for his sake—comparatively to even "*hate* their own lives. And they go farther than this: They make it the express duty of all men to worship him, to pray to him, and to invoke his name in their petitions to a throne of mercy. They show in the clearest manner, that such prayers and invocations were constantly offered by the disciples and his immediate followers on earth; and that even in heaven, the company of saints and angels fall down before the "Lamb that was slain," and make him, as well as the Father and the Spirit, the grand theme of adoration. What stronger proof could possibly be adduced? If we are commanded to love Christ *supremely*, then he must be *deserving* of this love. If we are commanded religiously to worship him, then he is "very God." The Father shows no jealousy towards the worshippers of the Son. He tells "all the angels of God to worship him." He promises on earth to answer those petitions alone which are offered through him; and declares by the mouth of an apostle, "if any man love not the Lord Jesus Christ, let him be accursed from God."

This argument, we are persuaded, would be universally deemed conclusive, were it not for the enmity and the pride of the human heart—that enmity which is the very essence of the carnal mind, and which always rejects with disdain the peculiar doctrines of the cross; and that pride which goes about to establish a righteousness of its own, and which presumes to penetrate and unfold with ease, all the great mysteries of godliness. But how true it is, that these *very things* are "*hidden* from the *wise* and the *prudent*, and revealed unto babes!"—How true, that "the wisdom of *this* world *foolishness* with God."

The circumstance that philosophers, literary men, and men of the world, have often combined for the overthrow of this doctrine, ought not, therefore, in the least to surprise us. Did they not stumble at this same identical stumbling stone, in the days when Christ was upon earth? And did not they hate him and crucify him for this very thing—that "he, being man, made himself equal with God?" Most certainly they did; and it was for the maintenance of this and the other *doctrines* of the *cross*, that his disciples were crucified, and stoned, and sawn asunder. And were their real pretensions, after all, misunderstood? All men, by nature, *hate* the distinguishing doctrines of the cross; and *this* is the reason why they reject them. And rejecting them, they must of course deny the *divinity* of Christ; and to deny this, with any colour of *plausibility*, they must come to the scriptures in the spirit of *human philosophy*—a philosophy, which, at best, is but dim-eyed, ever stumbling, and even striving in vain to establish her own perfectibility.

Look where you will, the anti-trinitarian bases his arguments on the *presumed impossibility* of the truth of the doctrine, *in itself considered*. He cannot *comprehend* it; *therefore* it is untrue. He hates it, and therefore denies it. He sees no need of it; he fails to penetrate it with the few feeble rays of human reason; therefore, though heaven itself pronounces it a mystery, and even the "angels of God desire to look into it," he presumes to reject it as a palpable absurdity. *He* presumes to say that there *is no mystery* about the personality of the Saviour. All is plain to him. He dashes all mystery away at once. "What! can perishable matter, of God's own creation, become in any sense a part of his own personality?" *This* question suffices *him*. He needs not another: He has nothing left to do, but to begin his sage work of criticising, and of wresting the scriptures to his own destruction. And yet he cannot solve even the difficulties of his *own* personality. He himself comprises an immortal spirit, united with perishable matter. Let him be consistent. Let him deny his own personality, as connected with matter. Let him take it at once for granted, that perishable matter has nothing to do with his immortal mind. He will then have topics enough for cavilling while he lives. But when death stares him in the face, he can cavil no longer; and then, too, perchance, he may discover all too late, his need of an "*almighty* prince and Saviour."

As to the importance of the peculiar doctrines of the cross, which doctrines are rejected by every class of anti-trinitarians, suffice it to say, that they are the only foundation of the real Christian's hope. Destroy these, and he will utterly despair of mercy. He feels himself to be sick unto death, and sees that none but the great physician of souls can save him. Tell him to cultivate the latent holiness of the natural heart, and your language is mockery to him. He *knows*, for he daily *feels* it, that the heart is *full* of *all manner of uncleanness*. Tell him God does not demand perfect purity of heart, and he will point you to that spirituality in the law of God, which reaches to the most hidden recesses of the soul. Tell him that there is no atonement provided, and he will tell you that the supposition precludes the possibility of hope: Yea, more, he will tell you that unless your heart *takes hold* of this atonement, by the energies of a *true* and *living* faith, you must eternally perish, in spite of all your pretended *rationality*: "For there is none other name under heaven, given among men, whereby we must be saved," but the very name which he sets at nought and despises.

Communication.

For the Western Recorder.

TO THE FRIENDS OF MISSIONS.

The Executive Committee of the American Home Missionary Society take pleasure in announcing, that they have availed themselves of the counsel and assistance of an association of gentlemen in the western part of the state of New York, for the purpose of conducting in the best manner the affairs of the Society in that important section of the state. Some partial organization there, which might serve not only as a board of advice, but as a medium of communication between this Society and the Churches applying for aid in that district, appeared altogether desirable. The committee have accordingly appointed the following gentlemen, to act for them as a board of inquiry and counsel, under the style and title of "*The Geneva Agency*," viz:—

Rev. Henry Axtell, D. D. of Geneva, *Chairman.*
Mr. Henry Dwight, of do. *Treasurer.*
Rev. Miles P. Squire, of do. *Secretary.*
Mr. A. B. Hall, of do.
Rev. James Richards, D. D. of Auburn.
Rev. Dirck C. Lansing, D. D. of do.
Rev. H. P. Strong, of Phelps, and
Rev. Ansel D. Eddy, of Canandaigua.

The district assigned to the Geneva Agency, is all that portion of the state of New York which lies west of the western line of the counties of Onondaga and Courtland. The fixing of this limit, we are assured, is entirely acceptable to the conductors of the Western Domestic Missionary Society, recently formed at Utica, auxiliary to this institution. It is confidently believed therefore, that there will be no interference between the operations of the agency and the Auxiliary Society; but that they will zealously pursue the same work of love in their appropriate fields, with all the harmony that belongs to the spirit of missions, and which it is the object of the parent Society to cherish in all its auxiliaries and agencies.

The rules for the government of the Geneva Agency, and which the committee recommend to the perusal of the friends of missions in that district, are the following, viz:—

1. This Board shall be denominated "The Geneva Agency," for the American Home Missionary Society.

2. Said Agency shall consist of eight individuals, residing in Geneva and its vicinity, to be appointed annually, in the month of May, by this committee.

3. The officers of the Agency shall be appointed by this committee, and shall consist of a Chairman; a Treasurer, whose duty it shall be to take a general care of the funds of the Society, collected within the district of the said agency, and see that the same are regularly deposited to the credit of the American Home Missionary Society, as this committee shall from time to time direct; and a Secretary, who shall be, if practicable, the general agent for the Society in the said district, for the time being; or in case of his absence, the agency shall be expected to appoint another individual to that office *pro tem.*

4. All applications for aid within said district, shall be made through said agency to the committee, and shall be forwarded by the Secretary of the Agency to the Corresponding Secretary of this Society, accompanied by the opinion and advice of the agency as to the expediency or inexpediency of granting the aid requested.

5. All commissions given to missionaries within said agency, to be countersigned by the Chairman and Secretary of the same, and by them forwarded to the missionaries.

6. The Missionaries of the Society within said district, shall make their quarterly reports of labor to the Secretary of said agency, which, after having submitted the same to the agency, he shall immediately transmit to the Corresponding Secretary of this Society.

7. For their quarterly allowance of compensation, the said missionaries shall be expected to draw their orders on the Corresponding Secretary of the American Home Missionary Society; and the same, when endorsed by him, will be paid by the Treasurer of the Society, at its bank of deposit for said district, or in this city, as in each case shall be most convenient.

8. The Geneva Agency shall take a general supervision of the destitute and needy churches within the district assigned them; shall counsel and advise the agent of the Society as to his operations within their limits, and shall communicate to the committee from time to time, such information as they shall judge important to the success of the home missionary cause, in the western part of the state of New York.

9. All county or other local societies for home missions, within said district, shall be advised to become auxiliary to the American Home Missionary Society, according to the plan recommended in the late "address of the said society to the Christian Public;" and the Treasurers of all such auxiliary societies shall be expected to deposit all monies received by them for that purpose in the Society's bank of deposit for said district, to the credit of the Treasurer of the American Home Missionary Society; receiving certificates of deposit, and transmitting the same to the Corresponding Secretary of the parent Society.

10. The Agency shall have power to form its own by-laws; shall meet at the call of its officers, or any two of them; shall make a brief report to this committee in April of each year, setting forth the general condition & prospects of the churches within its district; which, together with the names of the officers and members of the agency, and the Treasurer's account with the Treasurer of the Society, shall be inserted in the annual report of the American Home Missionary Society. The names of the missionaries appointed by the recommendation of said agency, shall also be designated as such in the Society's report.

In witness whereof, our signatures are hereunto affixed, by order of the Executive Committee.

JOHN D. KEESE, *Chairman.*
ABSALOM PETERS, Cor. Sec'y.

In compliance with the foregoing rules, the committee will expect all the missionaries whom they may hereafter appoint in that district, to make their reports of labor to the Geneva Agency, and that all congregations there, desiring aid, will make their applications to the same board, and through them to this committee.

The committee further give notice, that their bank of deposit for the Geneva Agency, for the current year, is the Bank of Geneva.

By order of the Executive Committee,
ABSALOM PETERS,
Cor. Sec. of the A. H. M. S.

From the Methodist Magazine.

THE LATE MR. SUMMERFIELD.

JOHN SUMMERFIELD was born in Preston, England, January 31, 1798. At his birth he was devoted to God and the work of the ministry, by his pious father. When a child he was very interesting, and while at school he displayed more than ordinary intellect. His thirst for information was ardent, and his taste for oratory was strikingly exemplified in his early studies and pursuits. He embraced every opportunity of hearing the best speakers, while a boy; and spent whole weeks in retirement and study. In 1813, his father removed to Ireland; there, with his intense application, his deep convictions, and sore distress of mind, his health was much injured, and his constitution much impaired: and it was at this period, probably, that he contracted the disease which terminated his life. At 17 years of age, he was noticed by a pious mechanic in the city of Dublin, who held prayermeetings in the cellar in which he lived. It was here that the Lord was pleased to convert his soul. He now found his mind settled in religious peace, and his heart warmed with love to God and precious souls; and he soon became active in the cause of God. He first visited the soldiers in the barracks, and held prayermeetings among them, in which exercises he was much blessed. He then went to the Old Men's hospital, but without success. In 1817 he devoted himself more fully to prayermeetings and Sunday schools. In 1818 he commenced exhorting occasionally; and on August 12, 1818, he preached his first sermon, to a crowded audience at Douglass, near Cork, in Ireland. He was received on trial, in the Irish Conference, in 1819, and continued to labour in Ireland, except a few months in England, till he came to America, where he arrived on the 17th of March, 1821.

Notwithstanding his great weakness of body when he landed, he soon commenced his labour of love. He preached—he visited bible, missionary, and Sunday school societies. His zeal, his love, his eloquence, gave to them all an importance which they never before possessed in the public mind in this country. He was received into the American itinerant connexion, at the New-York Conference, as remaining on trial, in 1821, and stationed in the city of New-York. In 1822 he was ordained a deacon. Soon after he broke a blood vessel, which incapacitated him for any public ministerial services, and subjected him to much pain and suffering. For the benefit of his health he made a voyage to Europe, visited France and England, and returned in the spring of 1824. After his return he was appointed a missionary within the bounds of the Baltimore Conference, where he laboured during that year; in which time he received elder's orders. At the conference of 1825 he was stationed in the city of Baltimore.

He was always willing, and always ready to labour, even beyond his strength. He had a mind well stored with knowledge, and his agreeableness of manner, and dignity of character, rendered him at all times a pleasing companion. As a Christian he was sincere, pious, uniformly devoted to God and his sacred cause. He seemed to be always ready for every good work, and prayer apparently flowed spontaneously from his soul, for he made religion the business of his life. As a minister he was powerful, impressive, and eloquent;—he never flattered his hearers, but urged the grand doctrines of the gospel at all times, in the demonstration of the Spirit, and with great power. In his last sickness, though he suffered much, his mind seemed fixed on God; his ideas appeared perfectly arranged, and exceedingly sublime. The leading features of his remarks were, the glory of the church, and its prosperity. After refusing to hear any mention made of the success of his ministry in the conversion of so many souls, he said, "I have been a labourer for seven years;" and exclaimed with great emphasis, "bless God, I have at least served an apprenticeship." When a brother in the ministry, for whom he had the greatest esteem, visited him, receiving his hand and retaining it for some time, with eyes fixed on each other, silence was broken by the brother's saying, "I trust, John, all is peace:" He replied, "I have a hope of which I trust I need not be ashamed." The brother put up a most fervent petition, to which he responded in a very devout manner. After which he said, "Bless the Lord, bless the Lord; all within me shouts his praise." He said, "Great is my weakness of body." The brother replied, "Well, my dear brother, you have been doing the will of the Lord; now you are suffering; and in both you are serving the Lord." He replied, "I bless God, the will of the Lord be done." When the brother took leave of him, he said, "Farewell; if I do not meet you again on earth, meet me in heaven." Some days before his death, he requested that whenever it appeared that his dissolution was approaching, no anodyne, or any thing else that would occasion stupor, should be administered to him; for he wished to be perfectly collected, and to have an unclouded view. "Oh!" said he, "I fear not the consequences of death, but nature's last struggle; flesh shrinks when she contemplates that." Being told there would be grace sufficient, he replied, "Well, all's well, all's well." Within the last three days, he appeared to be sensible that his dissolution was nigh. On the Sabbath he spoke of the grave, and through the day was exceedingly restless; but in the after part of the night appeared to sleep, till four in the morning, when a visible change took place. He lingered till a few minutes past 11 o'clock in the morning of the 13th of June, 1825, when his happy spirit took its departure, we have no doubt, to the *house which is eternal in the heavens*. He died at Dr. Stephen Beekman's, in the city of New-York, whose kind attentions to him in this his last sickness, as well as at all other times, will be amply rewarded by Him who said, "Whosoever giveth a cup of cold water in the name of a disciple, shall not lose his reward."

NATURE OF BENEVOLENCE.

Rev. Mr. Cutler, of Quincy, at the late meeting of the Massachusetts Episcopal Missionary Society, thus addressed the President:—

"Charity, Sir, begins at home;" but in order that it may thrive, it must look abroad. The Christian's *heaven* is not a selfish and solitary place; his path through this world is not selfish and solitary; and his soul should not be selfish and solitary. In heaven, there is "a glorious company of apostles;" "a goodly fellowship of prophets;" "a noble army of martyrs." On earth, there is "a blessed company of faithful people."

We are too apt to forget that in religion there are social duties as well as private. Too many appear too look upon this world as gone to wreck, and to consider their only business to swim for their lives. Too many appear to think if they can keep their own heads above water, it is all they can do. I admit, that while their worldly hopes and sensual schemes are falling to pieces, and they are just stretching out their arms to swim in the ocean of faith, that their first business is to save themselves. But when a compassionate Saviour has preserved them from sinking; has set their "feet upon a rock," and ordered their goings, then to look back with indifference upon that dark ocean in which so many others are struggling; to sit down without a wish or a sigh; to turn their back upon these perishing souls; not throwing them a rope; not grasping those within the reach of their arm; but replying to every cry of the perishing, "Charity begins at home," "how dwelleth the love of God in them!!" It is true this a lost and ruined world; that it is hard to keep one's head above water; but if it is hard for me, it is as hard for my neighbour; and if my feet are on a rock, and his are treading in the "deep waters," it is harder for him than it is for me The command of the Saviour is—"When thou art converted, strengthen thy brethren." Luke xxii. 32.

The genius of the Christian religion is benevolence. But benevolence must have objects. God never put a spark of that celestial flame into the breast that it might ever remain a spark. He intends that it shall have air; that that spark shall by and by glow into a flame; that it shall refine and purify its residence, and not only so, but assist in refining and purifying the world. It must have air: It must have objects, or it will die.

"Zeal is that pure and heavenly flame
The fire of love supplies."

And what is benevolence without zeal? A fire without a flame; which moulders away and consumes the log of wood, without communicating light or heat to other objects. What is benevolence without zeal? It is any thing but that which drew the Saviour from heaven; it is any thing but that which drew the Saviour from heaven; it is any thing but that which drove Paul through perils by land and by sea; it is any thing but that which furnished recruits to the noble army of martyrs above! It is any thing but "that charity which seeketh not her own."

I surely need not remind you, Sir, of that old, but not thread-bare, for it is a golden saying, "The more religion we send abroad, the more we have at home." Facts are better than the most polished chain of reasoning. One Christian devoted to missionary exertions, is a better argument in favor of this connection than a mathematical demonstration. Look then, Sir, at the men and women whose hearts and hands are now engaged in this sacred enterprise. Are they to be numbered among the sluggards in our spiritual vineyard? Are they mere formalists! have they neglected their own souls! are they living in the enjoyments of the world! and employing little time in religion; but that little in missionary exertions! Whose diaries, after their death, have disclosed such a holy walk with God; such purity of heart, such love of men, as those of missionaries? Think of Martyn, and Buchanan, and Brainard.

I would not say to the Christian, "Come out of the world!" "The world is the field;" there your charity shall grow; the wants and distresses and sins of men afford a rich soil; there benevolence can take root downwards; and the very richness which that soil imparts to the root, shall rise into the branches, and drop down in fruit.

Where do you send your young friends whose hearts are tender, and who are "inquiring after God!"—Where, Mr. President, you sent the speaker, some eight or ten years since, to your *Sunday School*. And why, Sir? Because the way to be saved yourself is to try to save others. And let me ask you to solve this problem:—In that great enterprise of benevolence, which has improved the most, the scholars or the teachers? I might ask, with almost apocalyptic solemnity, "What are those arrayed in white robes; from whence this long train of youths and virgins, who have come up before the throne of grace, and serve God day and night in his temple?"—These are they, replies experience, which have washed their robes, and made them white, not only in the blood, but in the *work* of the Lamb. They entered early upon his work of faith and labor of love!

Am I not justified, then, in saying there is a connection between missionary operations and personal piety? Does not the nature of salvation discover it? Does not the genius of our religion form it, and facts demonstrate it? If so, then this society is right in setting forth missionary exertions as an important means of grace.

INTERIOR OF AFRICA.

Though the numerous tribes, visited by the English travellers, have not attained to a very eminent degree of civilization, yet we are astonished to find in the centre of Africa, a great number of populous cities, well cultivated countries, an active trade, many kinds of industry, and people who are not strangers to the feelings of humanity. The English were every where treated with kindness by the princes and by their subjects. The habits of the people are sociable and humane, and the women among them enjoy a liberty unknown in other Mahometan countries. Slavery is the principal obstacle to order, security, and the progress of civilization. The continual incursions of these people against each other for the purpose of procuring slaves, are attended with murder, devastation, and the conflagration of cities and villages; and are a perpetual cause of trouble and war. The British power inspires fear and respect in the interior of Africa; the Mahometans of these regions feel grateful to the English for having expelled the French from Egypt.

Clapperton was informed at Sackatoo that there was a Christian people in the adjoining province of Goober, who were descendants of the Copts of Egypt. He was told that they spoke their own language and had their own books. It is hoped that he will be able to procure more certain information respecting them in his present expedition from Benin to Sackatoo.—*Hamp. Gaz.*

Suicide.—Sherlock remarks very truly, that "those men who destroy a healthful constitution of body by intemperance, and an irregular life, do as manifestly KILL themselves, as those who hang, or poison, or drown themselves."—How many self-murders are there, then, that are never mentioned as such!—*Vt Chron.*

Religious Intelligence.

SYNOD OF ALBANY.

The annual meeting of this body was held at Watertown; the first week in the present month. We are happy to learn that an unusual degree of harmony and kind feeling characterised all their deliberations.

It is believed that this judicatory of the church have never enjoyed a more pleasant and profitable meeting. Amidst the variety of business which was transacted, it is said that unanimity of sentiment prevailed on almost every point; and as evidence of this fact, we may remark, that their sessions were closed after the short period of two days and a half. The following narrative of the state of religion within their bounds, has been handed us for publication:—

The Synod of Albany are once more permitted to present a succinct narrative of the state of religion within their bounds. In the commencement of this narrative, we see cause both for the deepest humiliation and the liveliest gratitude; humiliation, in view of the languor of our love and the the prevalence of sin, and gratitude, in view of the distinguished mercies of God.

In taking a general survey of the Presbyteries under our care, so far as reports have been received, we rejoice to learn that the churches are in most instances at peace among themselves. The means of grace are generally attended. The monthly concert for prayer, is pretty uniformly observed; and charitable institutions of almost every name, are fostered with no diminution of interest. Sabbath Schools and Bible Classes are exerting more and more a salutary influence. Parents and their baptized children are assembled for special instruction. In short, there is much to indicate that God has not forsaken his Zion. But still there is much over which to lament, and much which calls for the united watchfulness, prayers and exertions of God's people to remove. Among the most prevalent & threatening evils, we are again obliged to mention the profanation of the Sabbath. Once & again and again has the voice of solemn admonition been raised; but the evil is not arrested in its desolating progress. The transaction of business—travelling by steam boats, canal boats, and stages, is still practised in many places, to an alarming degree; and if the evil cannot be removed; if our beloved country cannot be excited to view this subject in its proper light, we are persuaded the time is not far distant, when as a nation we shall find ourselves to be sinking under the displeasure of God.

In glancing upon the individual Presbyteries, we learn from the Londonderry, that there has been some special attention within their borders during the past year. Two congregations are represented as having experienced some refreshing influence from the presence of the Lord. Benevolent institutions are patronized and encouraged with increasing interest.

From the Columbia Presbytery, we have received no report.

In the Presbytery of Troy, nothing of very peculiar interest has occurred during the past year, except in one congregation. There, God has delighted to display his sovereign and pardoning love towards some who were dead in trespasses and sins; and the work is still progressing.

The Albany Presbytery have not been entirely without the dews of regenerating grace. Still their fleece has not been so abundantly watered as in former years.

In the Presbytery of Otsego, nothing of uncommon interest has occurred during the year. Some mercy drops have fallen; but no extensive revivals have been enjoyed.

The Presbytery of Champlain have many discouragements with which to contend. Their churches are mostly feeble, and many of them unsupplied with pastors. Some visible success, however, has attended their efforts in establishing bible societies, and in distributing the word of life.

In the Oswego Presbytery, we discover a gradual accession to the churches under their care. This we would record with gratitude, although we are not permitted to mention any extensive revivals except in two congregations. Increasing and prosperous efforts are here also made in disseminating the sacred scriptures.

In the Presbytery of St. Lawrence, four or five congregations have been blessed with special effusions of the spirit. These revivals, however, have by no means been as extensive and powerful as in some former years. Many churches and congregations are represented as vacant, and the removal of pastors as frequent, for the want of support. The violation of the Sabbath, and in some cases by *nominal Christians;* the growing disregard of this holy day by the world, and the error of many in denying that the *whole* day is alike sacred, awake the deep and anxious solicitude of the Presbytery. The formation of some new churches, and some instances of hopeful conversion in nearly all the congregations, sustain the hopes, and excite the gratitude of those who take pleasure in the prosperity of Zion.

In speaking of the Oswego Presbytery, the Synod would derogate from that praise which the church on earth ought ever to ascribe to her Lord and Master, should they pass in silence a number of distinguished examples of refreshing, which have been manifested within their bounds during the past year. In two of their congregations, it is believed that more than three hundred individuals have been brought from nature's darkness into God's marvellous light.—Many remarkable instances of hopeful conversion, in answer to special prayer, confirm the great and interesting truth, that God has not said to the seed of Jacob—Seek ye my face in vain.

But it is in the Oneida Presbytery, that God has been pleased to display the riches of his grace in a very extraordinary manner. During the past year, within their bounds, there have been, it is believed, not less than 2,500 subjects of hopeful conversion. Nor has the work yet entirely subsided. During this season of refreshing, there has been such a spirit of prayer, as was never before witnessed in this region. God has enabled his people to agonize for the descent of the Holy Ghost; and he has given the most convincing evidence of the fact, that he is more ready to give the Holy Ghost to them that ask, than earthly parents are to give bread to their children. The means employed in carrying forward this work have been, the pointed preaching of the gospel, visiting from house to house, seasons for fasting, meetings of anxious inquiry and especially social and secret prayer.—God has signally showed in this revival, that his kingdom is, by way of eminence, a kingdom of means; and that he will bless the means of his own appointment. While many of the congregations within the bounds of this presbytery, have enjoyed such a season of refreshing as God has never before permitted them to witness, nearly all of them have shared more or less of the genial influences of this work. In some instances great opposition has been manifested, and especially by those "who hold the truth in unrighteousness." But God has moved forward in his glory, clearly evincing that it is a vain thing to contend with the Almighty.

A more minute detail of this revival would unquestionably be interesting to the christian public; and such a detail may soon be expected from the presbytery where God has so abundantly manifested his love.—For this display of distinguishing grace, we desire to call upon ourselves, and all the churches under our care, to magnify the name of the Lord. It is not by might nor by power, but by the spirit of the Lord of Hosts; and to his name be all the glory.

While we present this mingled statement, we are also called upon to record the death of three of our beloved brethren during the past year. Rev. Halsey A. Wood, of Albany Presbytery: Rev. Abner Town and Rev. James Southworth, of Oneida Presbytery, rest from their labours; and the voice addressing every member of this Synod proclaims, in language not to be misunderstood—*Work while the day lasts.*

Upon the whole, we see much which calls for humiliation; but we see no cause for despondency. Amid a cloud of darkness and opposition, the kingdom of Christ is rising and strengthening; and we will thank God and take courage, and go onward with increased diligence, hoping ultimately to see the top stone of that kingdom laid with shoutings of joy.

HOME MISSIONS.

Extracts from the Correspondence of the American Home Missionary Society.

The following notices are selected from numerous accounts of good effected, by the Missionaries of the Society, which have come before the Executive Committee:—

From Rev. Hezekiah N. Woodruff, Missionary in Manlius, in this state, July 20, 1826.

"I have great reason to bless the name of the King of Zion, that while he has called for many labours, he has added to the pleasure, by the revivals of religion which have refreshed his churches in this neighborhood. It commenced in the three churches in this town about the same time. Although it has not been as powerful as in some other counties, especially in Oneida, yet it has been a refreshing season, and has called for great activity. Perhaps about one hundred have already united with the different churches, and a considerable number more will unite at the next communion season. We have received eleven at Orville, and a number more have been examined. A number of children are among the latter. Meetings for prayer are every day in the week—a number of the subjects are from the Bible Classes. I have most certainly seen the desirable effects of that mode of instruction."

From Rev. Samuel Swezey, Florence, Oneida co. N.Y. Sept. 5, 1826.

"The glorious work of Divine Grace that was going on when I last wrote, continued for a season to progress; and reflection now "begins with delight" upon the precious season of refreshing we have recently enjoyed. Though the special work of revival mostly subsided in the month of May, our meetings on the Sabbath have not diminished as to the numbers who attend. On the first Sabbath in July, we admitted to the communion of the church, twenty, as the first fruits of the revival. The most of these were youths whose parents were church members. This accession increased the church about one third. Last Sabbath three were received into the church, and four others stand propounded. A goodly number more will probably come forward at our future communions, as the fruits of the late revival. There appears, recently, an increasing spirit of prayer among individuals of the church, and I feel some encouraged to hope that the Lord will again multiply among us the trophies of his grace. There have been several added to other denominations in the limits of the town. On the second Sabbath in July last, there were admitted to the communion of the church in Camden, 126. Since that there has been another accession, the exact number of which I am not able to state. The work of grace in that town commenced much earlier than among us, and subsided nearly the same time. The number of hopeful conversions is about 230. Conversions among us were probably as numerous for a few weeks, in proportion to the population, as in Camden. I trust we shall never forget in this region "the years of the right hand of the Most High." Heaven will for ever resound with acclamations of joy and praise for the wonderful things which "God hath wrought" in the midst of us.

"I consider this a very important and interesting field of labor. Much needs to be done to bring the rising population into a favorable state of moral cultivation. I do think that there is an encouraging prospect of great good being effected through the instrumentality of the stated means of grace. When "God arises to have mercy on Zion," opposition wastes away under the successful triumphs of omnipotent agency. Many prayers have been offered by the churches in this region which have shared in the late revivals of religion, in behalf of those that have not yet been visited. The relation of the tale of woe generally produces the greatest effect on those who are near the scene of suffering, and the moral devastations which are witnessed in our immediate vicinity, are calculated to produce a more powerful effect upon the mind of the beholder, than those at a distance. The pious few who are "scattered like sheep from the mountains," do often urge their petitions for the bread of life, with melting ardor. The "Lord of the harvest" is not regardless of their unyielding importunity. Facts testify that he hath seen their affliction, heard their groaning, and in numerous instances come down to deliver them. The Fourth Report of the late U. D. M. S. cannot be read with indifference by those who are "waiting for the consolation of Israel." The 14 churches and congregations to whom aid has been extended during the year past, must bring in their testimony in favor of Domestic Missions. From the specimen afforded of the salutary influence of such benevolent exertions, what may not be hoped for in the execution of the extended plan of the A. H. M. S.? Surely we may expect that great things will be accomplished by the God of Missions, in "building up the waste places of Zion." "The wilderness and the solitary places will be glad." "Many shall run to and fro, and knowledge shall be increased." The rising glory of Messiah's kingdom will doubtless be extensively promoted by means of the late plan adopted to supply the destitute in our own land. "It is the Lord's doing, and marvellous in our eyes." Your's, in the bonds of the gospel."

From Rev. E. D. Wells, Oxford, Chenango co. N.Y. Aug. 10, 1826.

"The number who, it is hoped, have recently passed from death unto life, in this congregation about twenty. Ten united with the church, on the profession of their faith, the first Sabbath in this month. As many more will probably unite at our next sacramental season. A few cases of awakening yet continue. During the year past, fourteen have been added to the church, on the profession of their faith, and six on certificate."

From Rev. Charles Thompson, Dundaff, Susquehannah co. Penn. Aug. 21, 1826.

"The work of divine grace is still progressing at Montrose, Louisville, New-Milford, and there are pleasing appearances in Hartford of a revival. By particular request of Mr. Baldwin, I assisted him two or three days, in visiting from house to house, and preaching. I hope and pray that we may soon be visited here with the special outpouring of the Spirit, and that many sinners now dead in trespasses and sins, will be quickened to newness of life."

A Week in Edwardsville, Illinois.

The following is from the Rev. Hiram Chamberlin, missionary in St. Louis, Missouri, June 28, 1826; and we trust will not fail in some degree to interest the sympathies of our readers:—

"The Lord is visiting the people of the west with gracious indications of mercy. This will be cheering and encouraging to those who are making benevolent efforts in their behalf. In the month of March last, I preached an evening lecture in Edwardsville, where I found the people anticipating, with much interest, the arrival, and subsequent labours of one of your missionaries. Their hopes were disappointed, and they felt the disappointment. Yet they did not despair. They went again to the throne of grace, to ask if there was *no help* for them. Their prayer was accepted. The Lord heard them, and sent his Spirit to bless them. When I visited them last week, I found that general and deep seriousness which indicated the pesence of the Divine Agent, opening, to the dark mind, the glory of the gospel, and leading sinners to embrace their Redeemer. In company with the elders of the church, I went from house to house, bearing the message of salvation. We were cordially received, & our remarks were heard with solemn attention. The inquiry was repeatedly made, "Will the Society send us a minister?" Could the friends of Domestic Missions have heard it in those circumstances, they would have felt new zeal in their work. Lectures were appointed, and the people manifested a readiness to leave their worldly business to attend on the ministration of God's truth. The audience on the Sabbath was unusually large, and solemn. The looks of many expressed the deep anguish of their hearts. Several have given evidence of a saving change, and many are anxiously inquiring, and present appearances justify the hope that the work is but begun. The harvest is indeed fully ripe. And shall the precious grain be lost for want of laborers? A Cumberland Presbyterian, who has the reputation of being a very good man, is the only minister in the county. Eight years ago, Edwardsville was an entire wilderness, uninhabited by civilized man. Now a town is built, and the people possess both intelligence and refinement. They are able and willing to appreciate the labors of a qualified ambassador. They are looking to your Society for help. I am authorised to make the application in their behalf, and to say, that a suitable candidate, such an one as will unite the people, would receive one-half or two-thirds of his support for the first year. Here are some, who have once enjoyed the ordinances of the gospel in your city—some whose friends are now numbered among the members of your churches. They call to you. And shall not their call be heard? They call while the Lord is raining righteousness upon them. They want a spiritual guide now, to lead the lambs of the flock, and to pour into the bleeding heart the consolations of the gospel."

The missionaries appear generally to have laboured faithfully in the several fields in which they have been located, and it would delight us to recount, for the encouragement of all who read these extracts, many instances in which the Saviour has added his special blessing. We trust they have saved many souls from death, and exerted an influence which is recognized with smiles of approbation in heaven.

(*To be continued.*)

JOYFUL NEWS FROM BURMAH.

DR. JUDSON'S LETTER TO DR. BALDWIN.

British Camp, Yantabo, Feb. 25, 1826.

Rev. and Dear Sir—We survive a scene of suffering, which, on retrospect, at the present moment, seems not a reality, but a horrid dream. We are occupying a tent in the midst of Sir Archibald Campbell's staff, and are receiving from him and other British officers, all manner of kind attentions, proportionate to the barbarities we have endured for nearly two years.

I was seized on the 8th of June, 1824, in consequence of the war with Burmah and in company with Dr. Price, three Englishmen, one Armenian, and one Greek, was thrown into the "death-prison," at Ava, where we lay eleven months; nine months in three pair, and two months in five pair of fetters. The scenes we witnessed, and the sufferings we underwent during that period, I would fain consign to oblivion. From the death prison at Ava, we were removed to a country prison at Oung-ben-lay, ten miles distant, under circumstances of such severe treatment, that one of our number, the Greek, expired on the road; and some of the rest, among whom was myself, were scarcely able to move for several days. It was the intention of government in removing us from Ava, to have us sacrificed, in order to ensure victory over the foreigners; but the sudden disgrace and death of the adviser of that measure prevented its execution. I remained in the Oung-ben-lay prison six months, in one pair of fetters; at the expiration of which period I was taken out of irons, and sent under a strict guard to the Burmese head-quarters, at Mahlooan, to act as interpreter and translator.—Two more months elapsed, when on my return to Ava, I was released, at the instance of Moung-Shaw-loo, the north governor of the palace, and put under his charge. During the six weeks that I resided with him, the affairs of government became desperate; the British troops making steady advances on the capital; and after Dr. Price had been twice dispatched to negociate for peace, (a business which I declined as long as possible), I was taken by force and associated with him. We found the British above Pah-gan; and on returning to Ava with their final terms, I had the happiness of procuring the release of the very last of my fellow-prisoners; and on the 21st inst. obtained the reluctant consent of government to my own final departure from Ava, with Mrs. Judson.

On my first imprisonment, the small house which I had just erected was plundered, and every thing valuable confiscated. Mrs. J. however, was allowed to occupy the place, which she did, until my removal to Oung-ben-lay, whither she followed. Subsequently to that period she was twice bro't to the gates of the grave; the last time with the spotted fever, while I was absent at Mahlooan. She had been senseless and motionless several days, when the providential release of Dr. Price, at the very last extremity, gave an opportunity for such applications as were blest to her relief. On my return, I was astonished to find her in the most emaciated, helpless state, not having heard a word of her illness. She however rapidly recovered, and is now in perfect health. Even little Maria, who came into the world a few months after my imprisonment, to aggravate her parents' woes, and who has been, from very instinct, it would seem, a poor, sad, crying thing, begins to brighten up her little face, and be somewhat sensible of our happy deliverance.

The treaty of peace was signed yesterday, by the respective plenipotentiaries, according to the terms of which the province of Arracan, and the small provinces of Ya, Tavoy, and Mergui, in the south, are ceded to the British. It was this consideration chiefly that induced me to embrace the first opportunity of leaving Ava, where the only object I ever had in settling, was to obtain some toleration for the Christian religion—a favor which I hope now to enjoy, without leave from his golden footed majesty.

Sir Archibald has assigned us a large gunboat for our accommodation down the river, and we expect to leave this in a few days.

Respectfully yours, A. JUDSON, Jun.

American Baptist Magazine.

Mr. Judson and wife arrived at Rangoon about the 20th of March, intending to settle in some part of Burmah retained by the English. They had not determined where, but thought most of New Mortiban, separated from Old Mortiban by the Thalwen river. This place will be very populous; as most of the Burmese from the old towns are going over. Four of the Burmese converts were with them, and more daily expected, ready to go and settle with them. Moung Ing stood by Mrs. J. faithfully during their long confinement; and was the only one for some time, who would carry Mr. J. his food.

Dr. Price arrived in Calcutta, April 5th, being sent there on a commission from his Burman Majesty. He left his wife and two little sons in Ava, intending to return and remain there. Mr. Hough had a prospect of remaining at Rangon, (whither he had returned from Bengal, we think before the peace), as interperter to the English Consul. Messrs. Wade and Boardman, with their wives, were yet at Calcutta; and were ready to go to Rangoon, or to join Mr. Judson, where he should settle under British protection.

Mr. Wade, under date of March 28, mentions an unusual attention at Calcutta, in the congregation which was lately Mr. Lawson's. The attention commenced before his death; six had been added to the church; seven more were candidates, and a number more were inquiring.—*Recorder & Telegraph.*

"IN DEATHS OFTEN."

The following Schedule, from the New York Observer, shews the number of deaths among the American Missionaries, in the Bombay, Ceylon, and Palestine Missions, since their establishment. These are sore trials of "Faith, Hope and Charity."

BOMBAY MISSION.

Year of arrival	Missionaries.	Remarks.
1813	Rev. Gordon Hall,	died March 20, 1826.
	Mrs. Hall,	now in this country on a visit.
	Rev. Samuel Nott,	return'd in 1815, on acc't of ill health.
	Mrs. Nott,	
	Rev. Samuel Newell,	died May 30, 1821.
	Mrs. Newell,	died at Isle of France, 1813.
1816	Rev. Horatio Bardwell,	ret'd in 1821, on acc't ill health.
	Mrs. Bardwell,	
1818	Rev. Allen Graves,	still connected with the mission.
	Mrs. Graves,	
	Rev. John Nichols,	died Dec. 9, 1824.
	Mrs. Nichols,	still connected with the mission.
	Miss Philomela Thurston,	do. do.
1821	Mr. James Garret, printer,	do. do.
1823	Rev. Edmund Frost,	died Oct. 1825.
	Mrs. Frost,	still con'd with mission.

CEYLON MISSION.

1816	Rev. James Richards,	died Aug. 3, 1823.
	Mrs. Richards,	died April 26, 1825.
	Rev. Benj. C. Meigs,	still connected with the mission
	Mrs. Meigs,	
	Rev. Daniel Poor,	still connected with the mission.
	Mrs. Poor,	died May 7, 1821.
	Rev. Edward Warren,	di'd Aug. 11, 1818.
1819	Rev. Miron Winslow,	still connected with the mission.
	Mrs. Winslow,	
	Rev. Levi Spaulding,	
	Mrs. Spaulding,	
	Rev. H. Woodward,	
	Mrs. Woodward,	died Nov. 24, 1825.
	Dr. John Scudder,	still connected with the mission.
	Mrs. Scudder,	

PALESTINE MISSION.

1820	Rev. Pliny Fisk,	died Oct. 23, 1825.
	Rev. Levi Parsons,	died Feb. 10, 1822.
1824	Rev. William Goodell,	still connected with the mis.
	Mrs. Goodell,	
	Rev. Isaac Bird,	
	Mrs. Bird,	

It is stated in a London paper, that a Wesleyan Missionary was some time since *murdered* at Bushman Kraal, in Africa.

Revivals.

"*You cannot expect to be always thus engaged.*"—This remark, which is so often applied by old professors to young converts, in relation to their future progress in the divine life, is doubtless the occasion of great mischief. Christians, at best, are apt enough to forget their first love, without being told that they must *expect* to forget it. They are apt enough to decline in their course, without any such declension being predicted, as if it were a matter of *necessity*. But such a prediction is more especially injurious to those who are but beginning the Christian warfare; for they have yet to learn by experience, that the most arduous and unremitting exertions are necessary to sustain their course. The consequence in their case is, that when told to anticipate a declension, they come almost to view it in the light of a *christian evidence*. They build insensibly upon past experience, and sit down satisfied with present attainments; and while they thus view themselves as having merely undergone a very partial, temporary and necessary declension, they will perhaps have departed far away from God, and been left to dishonour Him, and to wound the Saviour in the house of his friends. Converts should be *solemnly* warned *against* declension. They should be exhorted to hold on their course; to fight manfully the Christian warfare; to fight not as those who beat the air, but as those who wrestle against principalities and powers, and against spiritual wickedness in high places. They should be made to feel that a state of declension involves great criminality; that it is a dangerous state; that the temptations which lead to it are numerous and powerful; and that after all, a declension is often so gradual, as for a long time to be unsuspected by him who is the subject of it; so that there is constant need of great watchfulness and fervent prayer. Such a course of instruction could not but prove salutary; and it ought to be most extensively and perseveringly pursued, by those who are entrusted with the care of souls.

REVIVAL IN PROSPECT, MAINE.

The Congregational Church of Christ in Prospect was organized the 4th of October, 1815. It then consisted of 16 members, only two of whom were males.

The sudden death of one of the female members of the church, on the second Sabbath in January, was the means in the hands of God of awakening some, and promoting the good work. When her family left her

in the morning, to visit the sanctuary, she had a fair prospect of length of days. At the commencement of the sermon in the afternoon, word was brought to her husband that *she was dead*. So sudden and unexpected was the event, that the effect was strong. It produced an almost simultaneous convulsion, and some were pricked in their heart. The deceased had been distinguished for her piety; for the frequency and ardor of her prayers.

The last week in April, was one of the most interesting which we had witnessed.

As the fruits of the late revival, 26 were received to the church on the 19th of February; 33 the 14th of May; and 20 the 10th of the present month; which, including the six who joined about the time the work commenced, make 85. Twenty-nine of these are males; and 53 are heads of families. A few others will probably unite with the church. Nine have joined the Baptist Church; and a few the Free Will Baptist Church.

The past year has been one of "the right hand of the Most High." Sept. 1825, the church consisted of 40 members. Since that, 85 have been added; leaving the present number, 119.—*Portland Mirror.*

Revival at Ware, Mass.—An interesting revival is now in progress at Ware Factory village. We have not learned whether it extends to the other parts of the town. A member of that church informs us, that "the number of hopeful conversions is rising of 50, and not far from 100 are more or less anxious." Opposition has been raised; but some of its leaders have felt the sharp arrows of conviction.

The Baptist Church in *Mason, N. H.* has received 38 members, as the fruits of a revival the present year. They estimate the number of converts in the town at 110. The Baptist Church in *New-Ipswich* has received 12, and expect others will join them.

Georgia.—The Georgia Reporter informs, that a revival has been experienced in Lawrenceville, Ga. within the year past. To the Presbyterian church, 19 persons were admitted Aug. 25, of whom 7 were scholars in Sabbath Schools.

We learn from the Family Visitor, that a revival is enjoyed in Richmond, Va. the subjects of which amount to about fifty.—Also, from the Western Luminary, that there has been for four months past, "a gradual increase of seriousness and attention to the means of grace," in the 2 Presbyterian churches at Lexington, Ky. The numbers added to these churches are 36.

WESTERN RECORDER.

UTICA: TUESDAY, OCTOBER 17, 1826.

Monthly Concert in Boston and New York.—The last N.Y. Observer contains a brief notice of intelligence communicated at the last concert in these places.

In BOSTON, the Corresponding Secretary, dwelt for a time on the circumstances of the Bombay mission, and commented on the excellent character of the lamented Mr. Hall. The latter, just previous to his death, had finished the last sheets of a translation of the New Testament into a language spoken by twelve millions of people.

The Coresponding Secretary was succeeded by Mr. Stewart, of the Sanwich islands, who gave interesting details respecting the state of that mission, and the changes which have been already effected in the general character of society. Mr. S.'s talents at description, are of a high order, and his communications would of course be listened to with delight.

Mr. S. was succeeded by E. Newman, Esq. recently from Calcutta, in an animated style of remark, bearing testimony to the great importance of the missionary cause.

To mention these particulars in the abstract, however, must suffice for the present; for whatever other editors may think of it, we cannot with our *present impressions* think it right to anticipate intelligence, which was specially designed by those who originally communicated it, to occupy the columns of the Missionary Herald.

In NEW YORK, the concert was held in the Beekman street church, and was uncommonly interesting. The Secretary of the American Home Missionary Society, made such a statement of the rise and progress and prosperity of that institution, as gave increasing views of its importance. The details related to the great unanimity of views among the friends of the cause, the rapid increase of auxiliaries, the increasing demand for missionary labours, and the cheering tokens of success with which the efforts of these have been attended. As to the latter, our readers are referred to extracts from the society's correspondence, contained in the preceding columns.

The Secretary of the American Tract Society gave a similar history of the prosperity of that institution. Though the National Society has been in operation but about ten months, it embraces all the principal societies in the country as auxiliaries. (Should he not have excepted the Baptist General Tract Society?) Great harmony has prevailed in the committee of publication. The sum appropriated for the Society's house, $30,000, was nearly all contributed in New York for that specific purpose; and what still remains due is not to be paid from the Society's Depository. The issues of the Society, since the 1st of May, have amounted to nearly 1,000,000 pages; being more than those of the whole year ending at the commencement of that period. Its receipts and expenditures, in the mean time, have amounted each to nearly $9,000. Whenever revivals are in operation, it has been observed that the demand for tracts considerably increases—a circumstance which indicates their great utility.

"Never, since his connexion with the society, had there come to his knowledge so many proofs of the usefulness of tracts, as within a few weeks. Not long since one of the missionaries of the American Home Missionary Society was applied to by an aged man in Ohio, to know if there was any way by which a minister could be obtained for the settlement in which he resided. The missionary could give him no direct encouragement; but advised him to persevere in his efforts to obtain one, and in the mean time supplied him with a small parcel of tracts, to be distributed in the families composing the settlement. The aged man fulfilled his trust faithfully. He had seven sons and daughters, all married, and residing with or near him. On visiting the settlement again, a few weeks after, what was the surprise and joy of the missionary, to find twelve of the fourteen children rejoicing in hope, and another anxiously enquiring the way of life; and all this through the instrumentality of the tracts he had left! That entitled "*Poor Sarah*," had been most peculiarly blest. The religious interest excited in the several branches of this family, was extending among others."

A case was mentioned of tracts in a parish where the minister felt little or no interest in revivals; among which were those entitled—"The Warning voice," "To-Day," "Without Holiness no man shall see the Lord," &c. &c. It was not long before several individuals became happy in the enjoyment of religion.

The Secretary of the American Tract Society was succeeded by one of the city clergymen, Dr. Spring, who had attended the meeting of the A. B. C. F. M. at Middletown, and who proceeded to repeat some of the statements and representations which had been given on that occasion, and which had been collected during his tour. He was never, before, so sensible of the ascendancy which the missionary spirit had gained in the New England states. Some of the scenes that had passed before him were "more splendid than any national jubilee he had ever witnessed." The impression made upon his mind by the report of the Board read at Middletown was, that "the *scheme* of converting the heathen is *perfectly feasible*." "It is only sixteen years since, in our own land, this work began. He well recollected the time when the question was asked by the first American missionaries to foreign lands—Is it my duty to take a part in the great work of converting the world? But now what a change."—From this small beginning have arisen in this short period—

44 missionary stations,
189 missionaries,
23 regularly constituted churches,
200 schools, and
10,000 children of parents now or formerly pagan.

The work commenced in Great Britain, but little more than thirty years ago; since which time there have arisen from the Christian community within that nation, and from other societies abroad, "drinking in the same spirit"—

300 missionary stations,
984 missionaries—400 of whom are natives,
40 printing presses,
130,000 scholars; and in the judgment of charity,
40,000 converts to the real vitality of religion!

This has indeed been a grand experiment; and the results are wonderful for the means employed, the little time which has elapsed, and the immense opposition which was to be encountered; and though this statement embraces but a few trifling fractions of the

800,000,000

of this world's inhabitants; still it must be remembered, that the spirit of missions is rapidly increasing; that the present system of operations embraces a strong accumulating principle; and especially, that the God of missions having thus far succeeded the work, will never abandon it.

The Burman Mission.—It will rejoice the heart of every sincere Christian to learn, at length, for a *certainty*, that the missionaries at Ava have been released from their long and painful imprisonment; and that the obstacles in the way of this mission, have been entirely removed. Several letters have been received from the missionaries, and one of them is found in the preceding columns.

National Societies.—Since the formation of National Societies seems to be the order of the day, what if we should propose the institution of one for the "Promotion of the Sanctification of the Sabbath?" The object has certainly sufficient importance. Different religious denominations, Quakers excepted, could unite in it; and as for topics of inquiry, there are several, which, for their practical influence, if for nothing else, should seem to be of sufficient magnitude to enlist the first talents of the nation.

Aux. For. Mission So. of Hartford, Conn.—It appears from the report, read at the late anniversary meeting of this Society, that more than $1700 were paid over to the parent institution during the past year. Mr. Stewart, from the Sandwich islands, was present at the meeting, and gave an address.

Seneca Mission.—A friend at the west writes us that this mission was never in a more prosperous and interesting state than at the present time; but adds, that if a few boxes of clothing could be sent on, they would be very acceptable.

American Society for the Promotion of Temperance.—The executive committee of this Society have requested Rev. Justin Edwards, of Andover, to visit several of the seaport towns, and other large towns, for the purpose of bringing the objects of the Society more fully before the public. The cause is an important one; and since we see such names as those of Woods, Odiorne, Wilder, and Tappan, embarked in it, we may rationally expect that it will prosper.

Rev. T. Parvin, American missionary to S. America, has been chosen professor of the Greek and English languages in the university of Buenos Ayres. Will he accept the appointment?

The Connecticut Observer says that the Domestic Missionary Society of that state, though friendly to the views of the American Home Missionary Society, are *not intending* to become *auxiliary*.

Mr. Wayland.—It is *now* said by the Eastern papers, that this gentleman *has not* been elected to the Presidency of Brown University.

It will be seen by the following communication, as well as by an article on the first page, that the "Geneva Agency" has been organized in due form, auxiliary to the American Home Missionary Society. This was a very efficient agency under the old organization; and though we had hoped to embrace it within the limits of the *Western* Home Missionary Society, we must still rejoice at its activity and prosperity, and bid it God speed. The Secretary writes us that five or six missionary appointments have already been made and reported to the parent institution.

SYNOD OF GENEVA.

October 5, 1826.

In connexion with the reports on the state of religion, the Rev. Miles P. Squier, Agent of the American Home Missionary Society, and Corresponding Secretary of its Board of Agency at Geneva, was requested to give any information which he might possess respecting the objects of said Society, and of its operations within our bounds; and in view of the deep importance of the work in which the American Home Missionary Society is engaged, with confidence in the wisdom of its plan of operations, and with gratitude for the aid it has given to so great a number of our feeble congregations—

Resolved, 1st, That it has our cordial approbation, as an institution eminently calculated to promote the welfare of our infant churches, and that we cheerfully commend its interests to the patronage and liberality of the congregations under our care, and of the friends of home missions within our bounds.

Resolved, 2dly, That the Ministers and Congregations west of the counties of Onondaga and Cortland, connected with this body, be hereby requested to co-operate with the Agency established within our limits, in obtaining collections, forming auxiliary associations, or otherwise advancing the cause of domestic missions.

Resolved, 3dly, That the Clerk of Synod be desired to furnish the Geneva Agency for the American Home Missionary Society, a copy of the above resolutions.

A true extract from the Minutes of Synod.
Attest, B. B. STOCKTON, *Clerk.*

The following Ministers have been recently constituted directors for life of the Western Education Society, by ladies in their respective congregations, viz:—

Rev. John Keep, of Homer.
Rev. William Bacon, of Cortland village.
Rev. Seth Smith, of Geneva.
Rev. David R. Dixon, of Mexico.

☞ *Philo-Bartimeus*, and a few others, are on file for next week.

Political.

FOREIGN.

By the arrivals at New-York, during the last week, London dates to the 9th, and Paris to the 11th September, have been received.

John A. Dix, of the United States army, bearer of a commercial treaty between Denmark and the U. States, came passenger in the Edward Bonaffe.

The most important article of foreign intelligence, is an order in council for the admission of foreign grain into the ports of the British kingdom. The admission extends to the 24th of December, subject to the pleasure of parliament, which is to meet on the 14th of November for the despatch of business. It is supposed that a principal object in convoking the legislature so early, is to indemnify ministers for the exercise of their discretion in opening the ports. This order has had the effect of causing an advance in the price of grain on the continent. At Amsterdam wheat rose 5s. per quarter. Four millions is the amount, it is calculated, to which the kingdom will become a customer to foreign countries.

According to the report of the best informed brokers, the situation of business, as regards London, and with the exception of very few articles, has very materially improved within the last six weeks.

The Bristol Mercury says there is not the least sign of an improvement in the woollen trade. Goods are selling at prices truly distressing.

The Paris *Moniteur* announces, that in an action between the Greek and Turkish fleets off Samos, the *brulotier* of Canaris was sunk, and that gallant Isparlot seriously wounded. He was carried to Naxis, whither the French Rear-Admiral de Rigny sent a schooner with a surgeon to attend him.

The Italian Journals contain the following article, dated Ancona, Aug. 15: "Letters direct from Napoli de Romania, give minute details of an important battle, fought near ancient Laconia, in the country of the Maionettes, in which the Turco Egyptians lost several thousand men, besides all their baggage and artillery, which fell into the hands of the Greeks. It was added that Ibrahim Pacha was forced to flee in order to avoid being taken prisoner, and was indebted for his escape to the swiftness of his horse. The Greeks likewise suffered great loss, and General Nikitag was among the slain. The English Col. Gorden commanded a division of the Greek troops."

Com. Hamilton, of the Cambrian, now employed in the Grecian seas, has obtained a firman from the Porte, ordering the Pacha who has got possession of Athens, to respect and preserve the antiquities of that city.

A Greek captain is said to have betrayed the cause of Independence at Athens, and gone over to the Turks with 500 men.

Infamous Rapacity.—The N. Y. Commercial Advertiser says—"We have received a statement of the financial affairs of the Greek committee in London, made to a meeting of the holders of Greek bonds, at the city of London tavern, on the 4th of September. We shall publish the proceedings of this meeting to-morrow. We perceive among the items of expenditure, that there have been remitted to the U. States, for the building of the two frigates about which there has been so much difficulty in this city, the sum of £155,000, equal to $768,888; and that the sum of £12,000 has been allowed to Gen. Lallemand, for one year's services, equal to $53,496, or more than twice the salary of the President of the United States! Who would not be a patriot at such a price! There is an item of £64,000 charged by Mr. Ricardo for commissions. When this was read, it produced a shower of hisses. How would they have hissed, if they had heard that the *patriots* of New-York had charged $25,000 each, for the rent of the lots on which the frigates were built; thus realizing for one year's rent, $40,000 more than the fee of the lots were worth!"

DOMESTIC.

Balloon Ascension.—Mr. Robertson, accompanied by a lady, made a very handsome ascension on Tuesday evening last, from castle garden, in New-York. The large balloon was filled at the appointed hour, after which, four small balloons, each of about 6 or 10 feet in diameter, handsomely decorated, were inflated, and attached to yards connected with the car by garlands of flowers, separate from the main balloon, which rose above them in the centre. While these preparations were going on, two or three small balloons were sent up to indicate the current of the air. At a little after sunset, Mr. Robertson conducted the lady who was to accompany him to the car, where she took her seat apparently with much resolution. She was of a delicate form and handsome countenance, and excited great interest, particularly among the spectators of her own sex, who expressed much anxiety for the result of her perilous enterprize. The squadron of balloons ascended slowly and majestically, the undaunted æronauts as they departed waving their hands and bowing to the spectators. As they gradually arose, the five balloons, the handsomely decorated car, and the distinct appearance of the ærial voyagers, presented one of the most beautiful and interesting scenes of the kind ever beheld in this city. When the balloons had attained the height of about 150 feet, the image of a child was suspended from the car by ribbons, and had a pleasing effect. After sailing a short time at a moderate distance from the earth, Mr. Robertson began to throw out ballast, when the flotilla ascended more rapidly, and continued to rise until the horizon became dusky. The balloons were carried nearly in a westerly direction over the North river. The wind being very light, their progress in that course was slow, and the spectators were able to trace them until dark; when last seen they were on the descent, apparently at an elevation of about 35 or 40 degrees. It was then about 40 minutes from the time they left the garden. Nothing further was heard of the æronauts until the afternoon of the next day, and in the mean time the greatest anxiety was felt respecting the result. But at a quarter past 1, Mr. Robertson arrived safe at castle garden. The æronauts had landed at 7 o'clock in the evening, at Union, a small village between Elizabethtown and Jersey city, where the lady left the balloon. Mr. R. then ascended alone, and went much higher than he had been before. At a quarter past 8 o'clock, he descended again at Westfield, eight miles from Union village, making in all, a distance of about 25 miles which he passed over land from castle garden.

Stage Robbery.—The carriages belonging to both of the lines of stages between this village and Albany, were robbed in the night of Thursday last, in Frankfort, Herkimer county. Several trunks, one containing $1000 in money, were cut from the baggage rack of each carriage. One of the robbers has been apprehended, and the money, except about $30, recovered.

Steam Boat Disaster.—On Thursday evening, the 5th inst. near Port Kent, on the western shore of Lake Champlain, and nearly opposite Burlington, in Vermont, the steam boat Phœnix ran afoul of the Congress, tore away all her larboard wing, with the water wheel, and four rooms devoted to baggage, &c. &c. One woman was instantly killed; another died the next morning, and many others were more or less injured. Many of the passengers lost their baggage, and some of them their all. Such of the baggage as could be found on the surface of the water, was taken up and secured: But many valuable articles, including the Montreal mail, and some trunks, two belonging to Mr. Hart, and daughters, of Three Rivers, containing specie and jewelry to the amount of £1000, were not found when our informant left the boat. At the time the boats met, one lady, besides those killed, and three children, were in the rooms which were swept away; but were taken up amidst the shattered fragments of the boat unhurt. The Phœnix took the surviving passengers from the Congress, and returned to Whiteball.—*Vt. Watchman.*

Stammering.—The mysterious cure for this calamity, which afflicts so considerable a portion of the human family, we have had communicated to us without the injunction of secresy, and the cause of humanity disposes us to give it publicity. The whole art is of the most simple nature; it consists in speaking when the chest is full; and when the breath issues from the lungs, taking care to prevent excitement. It is recommended to commence by pronouncing the simple letters of the alphabet, and thence longer words, progressing as a child would learn to read, till the most difficult words can be spoken. Reading verse, by drawing in the breath at the beginning of every line, will put the patient in the right way of beginning to speak common sentences. We have seen the substance of the rules here laid down, fully confirmed in several prints, and they are doubtless the same as practised in the schools.—*Vt. Spectator.*

West India Trade.—We are informed that Mr. Gallatin is fully authorized to proceed *pari passu* with the British government in the abolition of the restrictions and discriminating duties heretofore existing, so as to place the intercourse on the most liberal footing of reciprocity. If this be the case, there is an end to all doubt respecting the repeal of the order in council, and the continuance of the trade.—*Norfolk Herald.*

Internal Navigation.—The Boston Daily Advertiser says—"We learn that the subscription is now filled for extending the Farmington canal from the northern boundary of Connecticut to Northampton, through the towns of Southwick, Westfield, Southampton, and Easthampton.—This new canal, with the Farmington canal, the work of which is considerably advanced, will complete the line of canal navigation from Northampton to New-Haven, and will furnish a more direct and convenient channel of intercourse, than that furnished by the Connecticut river, to New-York. It is now proposed to extend this canal from Northampton to Greenfield and Brattleborough, and a thorough survey, preparatory to this enterprise, is about to be made.

It gives us great pleasure to contradict the rumour too hastily credited and circulated of the death by assassination at Bogota, of Beaufort T. Watts, Esq. the charge d'affaires of the U. S. in Colombia. We did not publish the rumor at the time, because we found no good authority for it, and have to-day seen a letter written by Mr. Watts himself from Bogota, 10th August, and have heard of another also written by him, received in Philadelphia, dated in the end of August, a period subsequent to that at which he was reported to have been assassinated.—*N. Y. American.*

The people of Boston have obtained a statue of Gen. Washington, executed by Chantrey; and it was, by the last accounts, ready to be shipped to this country. The money for this object was raised by individual subscription; and the measure furnishes one more instance of the liberality and public spirit of the inhabitants of that city.

At a late court of oyer and terminer, convened at U. C. David Springstead was convicted of stealing a sheep, valued at $2 50, and sentenced to be hung on the 25th of the present month.

At Providence, R. I. Obadiah Gordon, convicted of receiving money, knowing it to be stolen, has been sentenced to receive thirty-nine stripes, to be imprisoned fifteen months, and to restore the value of the money stolen.

At the supreme judicial court, held at Worcester, Mass. last week, Daniel Stone was found guilty of manslaughter, in shooting his son Moses, last October, and sentenced to six months imprisonment in the county gaol. The prisoner is 70 years old.

Rev. James Charles Blankerne, aged 50, curate of Newington church, and Rev. Mr. Blinkhorne, curate of St. Mary's, Newington, committed suicide in England, recently, by hanging themselves.

From the Albany Daily Advertiser.

WELLAND CANAL.

In a late visit to the western parts of this state, I fell in company with an agent of this canal, from whom I obtained the following particulars in relation to it, and which I send you for publication in your valuable paper.

The Welland Canal enters Lake Erie at the Grand river, 48 miles from Buffalo, and Lake Ontario at twelve mile creek. It is 38 miles in length; has 11 feet depth of water; 30 locks, of 12 feet lift each, and 160 feet by 34 in the clear; 1 3-4 miles deep cutting, averaging from 44 to 56 feet; is one half finished, and will be completed, in all probability, in 1827. Hamilton Merritt (a second DeWitt Clinton) has the principal superintendence. David Thomas, of Cayuga, is the principal engineer: Alfred Barrett, resident engineer.

The incorporation is from the British government, to a private company; capital $800,000; but has been increased by a subsequent law to $1,000,000. The payments to the contractors have been regularly made, by monthly instalments. About one half of the stock is said to be owned in this state.

Thus far from my informant. When this canal is finished, vessels will pass on its waters, carrying 160 to 200 tons; and it will open a free and uninterrupted navigation, from Chicago, at the foot of Lake Michigan, its whole extent, and also through Lakes Huron, St. Clair and Erie, to Oswego, on Lake Ontario; from whence to Syracuse on the Erie canal, a canal is now cutting, and is nearly completed, connecting Lake Ontario with the Erie canal.

One further operation only is wanted: the opening & improving the Illinois river, from Chicago, for about 50 miles, at a cost not to exceed half a million of dollars, and we shall have an uninterrupted inland navigation, by steam boats, canal boats, and lake vessels, from New-York to the Rocky mountains, a distance not less than ten thousand miles. A TRAVELLER.

Additional Agents for the Recorder.
Hezekiah Hulbert, Denmark.
Lindsey & Ball, Auburn.

MARRIED,

On Wednesday evening last, by Rev. Mr. Aikin, Rev. *Heman Norton*, to Miss *Ann Amelia Flint*, of this village.

DEATHS.

In this vilage, on the 15th inst. Mr. *Zebulon B. Everson*, merchant, in the 38th year of his age.

At Sauquoit, on the 8th inst. Mr. *Daniel Griggs*, in the 30th year of his age.

Weeks' Catechism.

A NEW EDITION of Weeks' Catechism is just printed, and for sale at the Bookstore of HASTINGS & TRACY,
Oct. 17, 1826. No. 40, Genesee-st.

NEW GOODS.

Z. H. Cooper & Co.

HAVE just received from the Auction Sales in New York, at the new Yellow Brick Store, *No. 68, Genesee Street*,
A VERY EXTENSIVE ASSORTMENT OF
Broadcloths, Cassimeres, Printed & Fancy Goods,
of the latest fashions, which they are selling at reduced prices.

The following Goods are among their assortment:—
Rich figur'd and plain Levantines,
Gros de Naples, plain and figur'd,
Satin Levantines,
Fancy Handkerchiefs, a great variety,
Black and scarlet Merino Shawls,
Do. do. Cashmere Do.
A splendid ass't English & French Laces,
Linen & bobinett Edgings & Insertings.
Utica, Sept. 26, 1826. 38w3

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.
Utica, August 15, 1826. 11tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street
Utica, June 23. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.
Feb 3. 1826. 34f

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

DEATH OF AN INFIDEL PHILOSOPHER.*

His spirit is gone!
It hath ventur'd alone
On a dark and boundless sea:
Its gloomy swell
Moan'd like a knell,
As it bore him thro' dim eternity!

Reason's torch-light
Was quench'd in night,
When he left his house of clay;
Oh, he scorn'd and despis'd
The blood of Christ,
Which alone could guide his dreary way!

Boom onward, boom—
Through the fearful gloom
Of a cheerless and desolate night!
Till thy shuddering eye
Far off shall descry
A startling pomp of a terrible light!

Come, spirit, come!
Receive thy doom;
A terrible trump hath peal'd thy name!
Where shalt thou fly
From that fearful eye
Which has lit the universe into flame!

There is music in hell;
They are chanting thy knell,
They are weaving a burning wreath for thee;
Wrapp'd in robes of fire
Is that fearful choir,
Go! join their ghastly revelry!
On a throne of flame
With hot diadem,
Curse forever, thy false philosophy.

*By a son of the late Rev. *Samuel Warren*, L.L.D. of Glasgow, Scotland.

DIFFERENT DEPARTMENTS IN MUSIC. NO. XIV.

GLEES.

In addition to such serious glees as have already been described, we may mention such as are founded on some little romantic story, after the manner of the ancient ballads. The story is frequently extravagant and childish. 'Mountain spirits' are made to prate to 'river sprites.' Ghosts, and goblins, and apparitions, and wizards, and demons, are all called forth from their lurking places, perhaps, to forward some affair of love or honour, or to be sent on some silly business of knight-errantry. Nevertheless, a plot is constantly developing; the actors engaged in it are full of anxiety; & since the charms of poetry and music are added to the narration, the listeners become deeply interested, like the devourers of fictitious novels, or the frequenters of the theatre—with only this difference, that as the pieces are short, the entertainment is soon over, and does not leave the impression of an entire volume of nonsense, or a whole evening of mental dissipation. This class of glees is pretty numerous; it embraces talent of no ordinary character; and the specimens it affords, must of course be consulted by practical musicians, who wish to arrive at any eminence in their profession. "The Earl King," and "The Red Cross Knight," may be mentioned as favourable specimens in this style of composition. The words of the latter have been set to music in two different glees, bearing the same name, by Dr. Callcott and Dr. Clarke; but the latter, we think, has been the most successful.

Glees which are decidedly of a facetious character, are, of course, too unimportant to merit a respectable notice among the models of the art. They are, at best, but a species of waggery, a collection of coarse anecdotes, or merry jests, that soon grow stale by repetition. But this is not the worst of them. Their tendency is, for the most part, directly immoral and irreligious. Such titles as "Drink to me only," "Tell me not of joys above," "Life's a bumper," "Here's a health," and a hundred others that might be mentioned, are a sufficient index to their characters.

The glee clubs of England, which are made up of some of the principal musicians, under the patronage of some one or more of the nobility or gentry, are but too generally of a dissipated character. When the inmates of such a *choice* band have become heated with wine, there is always a great demand for such compositions as these; and they have been composed for this special purpose. They embrace considerable variety of manner; and some of them display great ingenuity; but a large class of them seem evidently graduated to different states of inebriation—the more drunk the singers are, the coarser must be the glee! What a shame to humanity! But *princes lead* in this thing, and induce their *dependents* to follow them. A few of these bacchanalian specimens have been reprinted in this country; but we hope, that for the credit of our musicians, they will continue a dead weight in the market.

After all that we have said about the numerous qualities of grave and facetious glees, we must insist upon it, that they furnish some of the most perfect specimens of *choral* adaptation which are to be found in the English language; and on this account they ought to be studied by every composer; and a selection of them should be given to every one who would perfect himself in execution.

Miscellaneous.

A COLOURED GRADUATE.

Among the gradutes at the late commencement at Bowdoin College, was JOHN RUSSWURM, a coloured man of African descent. He has been a resident, most of his days, in Boston, and was four years teacher of the African Free School in that city.—He is a man of excellent character, and by his prudence and economy was enabled to lay up a sufficient sum of money to defray the expense of his education at the above seminary, which he has left with honour, and with the kindest wishes of his tutors and classmates for his future happiness. It is his desire to reside at Hayti. The Eastern Argus has published the following extracts from the treatise delivered by this respectable black man at the late commencement:—

"It is in the irresistible course of events that all men who have been deprived of their liberty, shall recover this precious portion of their indefeasible inheritance. It is in vain to stem the current; degraded man will rise in his native majesty and claim his rights. They may be withheld now, but the day will arrive when they must be surrendered.

"Can we conceive of any thing which can cheer the desponding spirit, can reanimate and stimulate it to put every thing to the hazard? Liberty can do this. Such were its effects upon the Haytiens—men who in slavery, showed neither spirit nor genius; but when liberty, when once freedom struck their astonished ears, they became new creatures, stepped forth as men, and showed to the world, that though slavery may benumb, it cannot entirely destroy our faculties. Such men were Touissant Louverture, Dessalines and Christophe!

"The Haytiens have adopted the republican form of government; and so firmly is it established, that in no country are the rights and privileges of citizens and foreiguers more respected, and crimes less frequent. They are a brave and generous people. If cruelties were inflicted during the revolutionary war, it was owing to the policy pursued by the French commanders, which compelled them to use retaliatory measures.

"But who shall expostulate with men who have been hunted with blood-hounds, who have been threatened with an *auto de fe;* whose relations and friends have been hung on gibbets before their eyes; have been sunk by hundreds in the sea; and tell them they ought to exercise kindness towards such mortal enemies? Remind me not of the moral duties of meekness and generosity. Show me the man who has exercised them under these trials, and you point to one who is more than human. It is an undisputed fact, that more than sixteen thousand Haytiens perished in the modes above specified. The cruelties inflicted by the French on the children of Hayti, have exceeded the crimes of Cortes and the Pizarros.

"Twenty-two years of their independence so gloriously achieved, have effected wonders. No longer are they the same people. They had faculties, yet were these faculties oppressed under the load of servitude and ignorance. With a countenance erect and fixed on heaven, they can now contemplate the works of divine munificence. Restored to the dignity of man and to society, they have acquired a new existence; their powers have been developed; a career of glory and happiness unfolds itself before them.

"Placed by divine Providence amid circumstances more favourable than were their ancestors, the Haytiens can, more easily than they, make rapid strides in the career of civilization. They can demonstrate that although the God of nature may have given them a darker complexion; still they are men alike sensible to all the miseries of slavery, and to all the blessings of freedom."

Essex Register.

From the Anti-Universalist.

THE UNIVERSALIST BIBLE.

1. O generation of vipers! Who hath warned you to flee from the wrath that that comes by your conscience, as ye stand daily before the judgment seat of Chrst?

2. He will burn up the chaff with quenchable fire—quenchable surely; otherwise it would burn eternally.

3. If thy right eye offend thee, pluck it out, and cast it from thee, lest thy whole body be cast into conscience, or rather, into nothing.

4. Whosoever shall say to his brother, thou fool, shall be in danger of hell-fire, that is, nothing—shall be in danger of nothing.

5. You cannot lay up for yourselves treasures in heaven, because what you do in this life has no bearing on the life to come. Future happiness is an unconditional gift of God, independent of Christ's death, even as he bestows it on the angels; and this future happiness he will confer on all, whether penitent in this life or not; our believing, or not believing, repenting or not repenting, alters nothing as to this thing.

6. Many will say to me in that day; (what day? there is no judgment day; there are judgment days, even all days): Lord, Lord, have we not prophesied in thy name, &c.? And then will I profess unto them I never knew you. Depart from me, ye that work iniquity; but return to me by and by.

7. Many shall come from the east and from the west, and shall sit down with *Abraham* and *Isaac* and *Jacob* in the kingdom of heaven *in this world;* else the children of the kingdom would be cast out into outer darkness in the other. Abraham and Isaac and Jacob must therefore live again in this world, in order to give the first-mentioned persons an opportunity to sit down with them.

8. He that findeth his life shall find it; that is, he that will not sacrifice his life, if the cause of Christ reqires him to do it, shall have eternal life notwithstanding; and he that dies in the cause of Christ shall have the same.

9. It shall be more tolerable for Sodom in the day of judgment, than for Capernum. The day of judgment—ah—this must be a wrong translation, for there will be no particular time of judgment; we are judged daily as we go along. Finally, this passage must be an interpolation, for it carries the idea that the Sodomites, and consequently all generations, will at a future time be assembled for general judgment; but this cannot be, because our doctrine is, that there will be no future judgment.

10. The passage too which says that men shall give account of every idle word in the day of judgment, must be an interpolation; and, in fine, every passage that speaks of the day of judgment. Of course the men of Nineveh and the queen of the South will not rise up in the judgment with the generation that was alive in Christ's day, and condemn it, as these interpolations say. None of the passages, however, which we suppose to favour us, are mistranslations.

11. If thy hand or thy foot offend thee, cut it off, and cast it from thee; it is better for thee to enter into salvation in this life halt or maimed, rather than having two hands or two feet, to be cast into the everlasting fire of conscience, or the grave, or nothing.

12. Pluck out an offensive eye, for the same reason. What an awful thing it would be to be cast into that nothing, called hell-fire, thou having two eyes!

13. The rich young man in the gospel shall have eternal life, although he did not comply with the Saviour's terms; for all will have eternal life. Though in this world he did not obey, he will in the other. What a fine opportunity there will be to sell all that he has, and give to the poor; to follow Christ, and in this way to become perfect, and to lay up treasures in heaven. Strange that any should limit the period of probation to this life, when there is such a chance to believe and be baptized, to deny himself, take up the cross, and follow Christ in the life to come, and to bring forth fruits meet for repentance; and above all, seeing there is not time enough to attend to these things in this short life.

14. Those who were bidden to the wedding of the king's son in the gospel, and who would not come, shall, although they were not allowed to taste of the wedding supper, have a breakfast, (so said Mr. Mace when he was in town), particularly those murderers whom the king caused to be destroyed, and whose cities he caused to be burnt up.

15. The five foolish virgins will know better next time, and will take oil in their vessels with their lamps; so that when the bridegroom's second marriage shall take place, they will be prepared to go in with him.

16. So likewise the unprofitable servant. When his lord shall take another journey into a far country, he will improve his talent, and thus escape being cast into outer darkness the second time. (When the Lamb's second marriage will take place, or when he will come to this world again, and then leave it for a season, and after a while return, we have not yet learned.)

ANECDOTE OF REV. JOHN FLAVEL.

Mr. Luke Short, who formerly lived under the ministry of Mr. Flavel, but afterwards lived and died at Middleborough, in New-England, often spoke with great affection of Mr. Flavel's powerful and successful preaching. And among other instances, gave this, that one Lord's-day, Mr. Flavel began his sermon with an introduction of this importance:—"My dear hearers! you know I have been long endeavouring to set forth the Lord Jesus Christ in his amiable excellencies and all-sufficiency before you, that if possible you might be allured to love him; and I have used all the powerful arguments and motives I could think of, to persuade you to come to him and heartily embrace him. And these winning methods, you know, are most agreeable to my natural temper and disposition. And I desire to rejoice in the hope, that through the grace of Christ, there are some among you who have been allured and persuaded to love and embrace him. But alas! alas! I have sufficient reason to fear that there are others among you, who have not yielded to all my alluring representations of him, nor all the cogent arguments and motives, which I have been so long using, and so frequently and earnestly pressing upon you: But O! after all I can say and do, you will not love him! And now, alas! I must change my note! I must deliver a message to you, that I am loth to deliver; but my Lord and Master requires it of me, in order to deliver the whole counsel of God. It is that dreadful message in 1 Cor. xvi. 22. If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha;" i. e. let him be accursed of God, till God shall come and judge him. If any man, or any one, whether male or female, high or low, rich or poor, old or young, love not the Lord Jesus Christ, above every thing in the world—let them, says the word and majesty of God, be Anathema Maranatha—accursed of God, and the curse of God, until the Lord shall come and execute the fullness of his wrath upon them;" or words to this purpose: Upon which the whole assembly was struck into a very great and visible consternation; some deeply affected for themselves, and some for their children: And among the rest, a gentleman of wealth and figure fell down as dead in his pew, though he revived, in great distress of soul.—*Prince's Christian History.*

INTERESTING EXTRACT.

[Closing extract from a farewell to a Sabbath School in Boston, dated August 24th, 1826, and written by a Chinese youth on the point of embarking for his own country. He had been in this country about five years, and, we believe, has enjoyed the benefits of the Cornwall school.]—*Zion's Herald.*

"I have more to say; but the time is short. I only write these few lines, so that you might search the scripture, and be faithful in the Lord; and study the 37th Psalm, and 51st also. May the Lord's will bless you all, and guide you by his counsel. May the spirit of God strengthen you all. May you often go to the throne of grace, that you all may find the happiness and peace to rest in your souls, to enjoy here and hereafter in his glorious kingdom. Now I expect to be going to my native home, I shall remember you all at the throne of grace in my prayers to God. I hope you remember me in your prayers to God for me, that I may go through the danger ocean.

"Oh, that unfathomable sea!
Those deeps without a shore!
Where living waters gently play,
Or fiery billows roar.
"There I shall swim in heavenly bliss,
Or sink in flaming waves;
While the pale carcase breathless lies
Among the silent graves.

"I bid you all farewell. I am your sincere friend. "WILLIAM BOTELLO,
A Chinese youth."

ATHANASIUS.

Athanasius, afterwards dignified with the title of Saint, (and who was not, it is said, author of the creed which bears his name; that being a production, as some assert, of a hundred years, at least, after his time), lived to see most remarkable vicissitudes. He was pulled down from the episcopacy, banished, restored, again banished, excommunicated, condemned, secreted in Upper Egypt, and in a dry cistern in Alexandria, and in the interior apartments of a virgin in the same city, and in his own monument four successive months; and yet was present, and undetected, in one if not two councils, in which his fate was decided. He was again restored; but under the sons of Constantine a third time expelled by the successful and vindictive Arian; again restored; and died at last, in the office of Bishop, in tranquillity, having lived under five successive Emperors.—*Notions on Religion and Politics.*

"FASHIONS FOR OCTOBER."

By Miss Jane Taylor.

"Be clothed with humility," and have "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

This is the most graceful, becoming, and, at the same time, novel costume, that has ever solicited public patronage. The mantle is of the most exquisite hue and delicate texture; tastefully decorated with the abovementioned costly brilliants; and will be found to unite every advantage of utility and elegance. This dress is suitable to all seasons, and is considered equally becoming to the young and the old. It possesses extraordinary durability; is less liable to take a soil than any other material, and retains its freshness and novelty to the last. It falls over the person in the most graceful folds; and is so adjusted as to veil every blemish, and set off the least favourable figure to the best possible advantage. The colour usually preferred for this costume is invisible green, which casts the most delicate shade upon the whole form, and produces an effect indescribably agreeable and prepossessing. Nothing can be more tastefully imagined, than the ornament with which this mantle is finished; and although this jewel is pronounced by the best judges to be of immense value, it may be obtained upon very reasonable terms. It is so delicate in its hue, and so chaste and simple in its workmanship, that it has been mistaken, by unskilful observers, for an ordinary pebble: but connoisseurs instantly recognize it, and allow it to be "*more precious than rubies.*" Notwithstanding the many recommendations it possesses, this dress has never become common, although universally approved. It was once worn as a royal robe, and has ever since been held in high estimation and general use, amongst the subjects of the great Prince who first introduced it.

AN AGED TEACHER.

A report from a Sunday School in England, records the death of a pious and valued teacher, who had been engaged in their school about FORTY YEARS; during which time, it is said, she was never absent from her post above *three Sabbaths.* When the school first commenced, she was paid, by a benevolent gentleman, a penny a day for each pupil.

HEATHEN AT HOME.

A gentleman in Franklin county, Pennsylvania, writes to the editor of the American S. S. Magazine, "that he has formed three schools in that county; two of which he has persuaded to join the American Union. The other is in a very destitute, ignorant neighborhood, where out of FORTY-TWO scholars, *only* THREE *could tell who made them, or even answer the simplest questions.*"

John Wesley advised the early Methodists not to build expensive churches. "For," said he, "if you do, it will make rich men necessary to you." He seems to have felt the force of the saying, "To the poor the Gospel is preached," and to have feared, that if rich men were once made necessary, they would oppose the advance of true piety.

In the word *abstemious*, the five vowels of the alphabet stand in their grammatical order, a e i o u. The word *facetious* presents the same accidental singularity; and *facetiously* brings in the y.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1825. 79tf

NOTICE TO CANAL CONTRACTORS.

THE subscribers will receieve at the city of Savannah untill the first Monday of November, next, proposals in writing, for the construction of the Canal between the Great Ogechee river, and the city of Savannah, in the state of Georgia. The line of Canal is sixteen miles, and passes through common soils. There will be four locks of ten feet lift, each, and to be constructed of wood, and an extensive dam and mounds. The line will be diviced into sections of half miles, and contractors may propose for more or less by the mile for gubbing and clearing, by the cubic yard for excavation and embankment, and by the foot lift for the locks.

Further information can be had by applying to Col. Dewitt Clinton, jr. Engineer in Chief of the works, at the city of New York, to D. Vanslyke, Summit Bridge, Delaware, or to E. Jenckes, at Savannah.

EBENEZER JENCKES.
DANIEL VANSLYKE.

N.York, June 5, 1826. p5, 20oct.

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine, Dye Woods & Dye Stuffs, Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway, now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.